

# The Columbian Star

The Warrior's name,  
Though pealed and chimed on all the tongues of fame,

Sounds less harmonious to the grateful mind,  
Than his who fashions and improves mankind...COLUMBIAD.

WASHINGTON CITY, SATURDAY MORNING, APRIL 20, 1822.

[No. 12.]

## E. COLUMBIAN STAR,

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respondents, the postage will be

charged to them.

## LITERARY.

ON THE SOUTHERN INTELLIGENCER.

LETTERS ON UNITARIANISM,

addressed to the members of the first

Presbyterian church in the city of Bal-

timore, by SAMUEL MILLER, D. D.

Professor of Ecclesiastical History and

Church Government, in the Theolo-

gical Seminary of the Presbyterian

Church in the United States at Prince-

ton.

very valuable, and very sea-

ble work. Although Unitari-

anism has had an existence of

a century in our country, it

is not more than 6 or 7 years

that it has ventured to appear in

an undisguised character, and

take any specific or appro-

priate name. Previously to the

last mentioned, it laboured

under the name of Unitari-

anism, as far as it could,

to keep the existing denominations of

Christian world; and, without

assuming any distinct or definite

name of its own, to infuse its in-

fluence, as far as it had opportu-

nity, among every denomi-

nation of Christians. But in

about the year 1815, it was

fully introduced to the public view

by the publication of a pamphlet

entitled, "The Unitarian, or

History of American Uni-

anism." The materials for

publication were taken from a

pamphlet published on the other

side of the Atlantic, by one of the lead-

ing Unitarians in England.

In the documents contained in

the book, it appears, that while

progress of Unitarianism, and

its existence in America,

denied by the very persons

in this country were most se-

rious in its support and propa-

ganda, in their correspondence with

transatlantic friends, they

very loudly boasted of the

progress, and growing

influence of their principles in the

United States. Since this de-

velopment, they have been constrain-

ed to a great measure to abandon

the mode of warfare,

and indeed their dernier resort;

after such an exposure as "the

Unitarian," &c. had made of their

character and plans, it was useless

to attempt concealment any longer.

They have consequently been com-

pelled to another of their publica-

tions, which has been rendered prac-

ticable to deduce something like

the truth out of their works; at

least so far that the Christian

world, if still puzzled to know

what they believe, need not be

lost to ascertain what they do

believe. And one of their lead-

ing Unitarians has described their

creed by the following words:

"We believe in the NOT

EXISTENCE OF GOD."

The present work of Dr. Mil-

ler is a small incident

in the following note in the mar-

ginal of a page of the sermon he

preached, about two years ago, on

the occasion of the ordination of

Rev. Mr. Nevins, at Baltimore.

compromise between us. If you

are right, WE ARE NOT

CHRISTIANS AT ALL; and if

we are right, YOU ARE GROSS

IDOLATERS." And nothing

certainly can be more just. Be-

tween those who believe in the

Divinity and Atonement of the

Son of God, and those who en-

tirely reject both, "there is a

great gulf fixed," which precludes

all ecclesiastical intercourse. The

former may greatly respect and

love the latter, on account of other

qualities and attainments; but cer-

tainly cannot regard them as

CHRISTIANS, in any correct

sense of the word; or as any more

in the way of salvation, than Mo-

hammedans or Jews."

The insertion of this note, it

seems, was made the occasion of a

vehement personal attack on the

Doctor, to whom the customary

epithets of narrow-minded, bigot-

ed, and uncharitable, were very

liberally applied, particularly in a

published anonymous letter to him,

from a "Unitarian of Baltimore."

To this letter the Doctor gave a

reply, which was also published,

in which he vindicated with equal

mildness and firmness the positions

he had taken, in relation to the

Christian character of Unitarians.

This ends the correspondence on

his part, but not on theirs; as they

have followed him up with succe-

ssive attacks ever since; and, from

the following introductory remarks

in the volume before us, we infer,

that although he does not choose

to have any further altercation

with Unitarians themselves, yet

his book has been occasioned by

their attacks upon him.

"My object in writing at present

is your benefit. It is to put

you on your guard against a sys-

tem of error, which I have no he-

sitation in considering as the most

delusive and dangerous of all that

have ever assumed the Christian

name. This system, its advocates

in your neighbourhood are en-

deavouring to recommend and es-

tablish with a zeal worthy of a

better cause. From the pulpit

and the press, by the formal vol-

ume, and the humble pamphlet,

and every variety of exhibition



Interpreter composed the following song, which possessed the same advantage of an accompaniment to music:

J'ai le talon, au bout de pied.

The ordinary war dance is peculiarly appropriate at the departure of the warriors upon any expedition, or upon their return, but it is used at all times, by the young men, as an exercise and amusement. When they are disposed to undertake this dance, they strip themselves almost naked, and paint their faces and bodies agreeably to the taste of every individual. It is probable, that this custom had its origin in a desire to strike terror into their enemies, by the horrible alterations of light and shade, with which they are daubed. The imagination cannot draw a stronger picture of the inhabitants of the infernal regions, than is presented by these dances. Every person holds in his hands a weapon; and their heads are adorned with a great display of feathers and other appropriate ornaments. Hollow cylinders of wood, resembling drums—covered with dressed skin at one end, are beat for the purpose of marking time.

Their mode of dancing is, by continually jumping up and down, sometimes in the same place, sometimes advancing. Their muscular exertion, upon these occasions, is great: every limb, and almost every muscle, are in action; and the whole frame is in a continued state of tension. They keep time with perfect precision, and no eye can detect the slightest variation. They brandish their weapons in every direction; and I have been often surprised, that accidents do not occur on such occasions. Every warrior continually repeats the well known sound *Yeh*, in the most forcible manner.

After they have danced some time, one of them steps to a post previously secured in the ground for the purpose, and violently strikes it with his weapon; instantly the music, and the exclamations, and the dancing cease; and every warrior is prepared to hear a tale of "daring." The person who has struck then recounts his exploits. He speaks with great emphasis and violent gesticulation—describes the number of the enemy whom he has killed; the mode in which he accomplished it, and the dangers he encountered. He relates the most minute circumstances, and shows the manner in which he crept silently upon his enemy, and took aim at his heart. He exhibits his scars, and relates the occasions upon which he received them.

After he has concluded, all the Indians present give a great shout, to testify their admiration of his prowess. The dance then recommences, and is again interrupted in a similar manner.

## MISSIONARY.

### FOREIGN.

#### JEWS.

The following extracts are made from the thirteenth Report of the London Society for promoting Christianity among the Jews.

Seminary for Missionaries to the Jews.

Your committee have more than once expressed their earnest desire for the establishment of a Seminary for the instruction of Missionaries to the Jews, and they have much satisfaction in stating, that this object has at length been obtained.

A zealous friend of the cause having offered the use of a house, in a convenient situation, free of expense, for the purpose, the Committee thankfully accepted it, and proceeded to look out for a proper tutor to superintend the institution. At the recommendation of the Hon. and Rt. Rev. the Lord Bishop of Gloucester, and the Rev. Mr. Bidolph of Bristol, the Rev. Edwin Jacob, M. A. Scholar of Corpus Christi College, Oxford, was appointed to that situation, at a Special General Committee, held at the Society House on the 17th of January last. Four Missionary students already under the care of the Society, were admitted into the Seminary (according to one of its rules) on probation for six months. They were addressed on the occasion in a very impressive manner on the duties and difficulties of Missionary preparation by the Rev. Professor Lee of Cambridge.

Two more students who have been for some time under the care of the Rev. Mr. Jenicke, at Berlin, will shortly be added to their number.

It is intended, that no students shall be admitted into the Seminary, but young men of competent talents and acknowledged piety, of which sufficient testimonials will always be required. It is further proposed, that while Biblical knowledge shall be the basis of instruction, and a due attention shall be paid to the points at issue between Jews and Christians, the pupils shall learn the Hebrew, Greek, and Latin, and such modern languages as may be necessary to qualify them for their respective destinations.

As foreigners will be admitted, as well as natives of this country, it is expected that the pupils will mutually instruct each other in the modern languages with which they are conversant. A half-yearly examination of the students will take place in the presence of such friends of the institution as may be invited to attend it.

It was stated in the last report that the very desirable work of a Transla-

tion of the New Testament into the dialect of the Polish Jews, had been undertaken by the Rev. Mr. Solomon. Your Committee have the pleasure of informing you that this undertaking has been completed, and that a copy of this translation is this day presented to you. It is also in contemplation to prepare an edition of the Old Testament in the same language, should funds be supplied for the same purpose.

Saxe-Helmstedt.—The Legation Counselor, Falke, a great and good man, was brought to the true knowledge of God through the means of severe domestic losses. Bereft, in the space of a single month, of four lovely children—he had no more! This severe but fatherly stroke seemed to teach him this lesson—"Thou hast been bereft of thy few children, that thou mightest become the father of a great multitude!" He listened to the voice of the rod; and "as indeed," as Mr. Friedberg of Berlin, a correspondent of the Society, reports of him, "at this moment, a father of no less than 300, which I have been so happy as to see gathered round him. From that time he turned all his attention to the deserted and helpless offspring of those wretches which had become obnoxious to public justice, and which had partially already caught the dreadful contagion of vice from their parents: with the assistance of like-minded friends, he has been enabled to form an institution, whose object it is not only to make of these poor abandoned creatures useful members of society, but to dedicate them to God and his Christ. To this purpose, he has spared no pains to get himself into connexion with as many Christian-minded masters as he was able; in which he also succeeded most triumphantly, so that he assured me that the number of such masters surpassed that of his pupils. These masters undertook to teach their trade, gratis, to a boy of the institution, to send him every Lord's Day to the Sunday Schools formed for them; and in short, to give them, in every respect, a Christian pattern. On hundreds and hundreds of these children, the blessing is permanent; and Falke lives to see the fruit of his labours. This excellent man offered to assist us in our great work, with every means in his power. He is ready to get his Christian masters to teach grown up Jewish proselytes their craft gratis, and to distribute our books among such Jews as come in his way."

Leipzig.—Mr. Tauchnitz thus speaks of the success attending the efforts made in Leipzig—On September 18, when the Great Day of Atonement is celebrated, my friends made their first attempt, to procure for the Jews entrance among the Jews. They went with a small number of them into the Polish Synagogue; and Mr. Sander showed to the first Jew who stood near him one of the small cards: he accepted it politely, read it attentively, and handed it silently to his neighbour; and so it proceeded, farther and farther. Like an electric stroke, the introduction of that little stranger was felt in the spacious and crowded Hall; all the Jews, from every corner, crowded about Mr. S., and in their eagerness, almost rose the few tracts which he had, out of his own hands.

Full of the glad tidings, the two gentlemen returned to my house, and I furnished them with as large a store as they could carry with them. They now visited the former, and some other Synagogues—met, every where, with the same favourable reception—and, in one of them, they excited so great a sensation, that the Cantor requested them not to disturb their devotion, which, however, could not prevent the eager exertion of the Jews for obtaining tracts.

As the house of my father is situated in that part of the city, where, during the fair, the foreign Jews reside, I could easily observe their behaviour, and it would be difficult to describe my satisfaction, when in the following days I saw, before almost every house, small parties of Jews, with tracts in their hands, or listening to one who publicly read, or engaged in conversation about what they had heard.

Messrs. S. and H. called, as far as they judged convenient, on such Jews in their houses as they had found best disposed, and were surprised to find many of them inclined to become Christians. Mr. H. had marked the tracts which had passed through his hands with the number of his house—a measure which did not fail to produce the intended effect; for he received so many applications, that the passage of the inn in which he lived, was often filled with Jews who wished to have those books, in which, as they expressed themselves, it was said that they must be baptized. Notes were even received from respectable Jewish merchants in town, to ask for the communication of our pious tracts for their further conviction.

By this time we had said nothing to them of the New Testament; but having perceived among them a real thirst after instruction, we directed their attention toward that sacred Book. In a very few days, I could have GRATUITOUSLY distributed my whole store; but remembering your caution, I did it only in some extraordinary cases, and generally asked for payment. Many, especially young Jews, have been found reading it with rapture, and loudly expressing their assent.

Though hitherto nothing can be said of the real fruit of the seed which has been sown here, it must give true satisfaction to the Society, that so large and interesting a field, as Leipzig presents during the Fair, can be cultivated with so much hope of success. For the conflux of Jews on those occasions is very great; and from the notices which I have collected, I can now affirm, that in all directions, from the maritime towns of Holland unto Russia and Turkey, these tracts and New Testaments belong to the articles, which the Jews, on their present return from the Fair, have brought home to their families. If this field be further cultivated with patience and prayer, it may produce excellent fruit; if not here, yet in other places.

Your Committee will conclude their Report with a few general remarks.

Sufficient evidence, they trust, has been adduced in the details which they have laid before you, of the following important facts.

1. That there is at this time among Christians, of various ranks and denominations, and in various parts of the globe, an active and increasing spirit of compassion towards the Jews, and of benevolent exertions for their spiritual improvement.

2. That there exists on the part of

the Jews themselves, in various places, a growing disposition to inquire into the truths of Christianity, and to receive Christian instruction, orally and by books, both by tracts and by the New Testament.

3. That several well authenticated instances, in places wholly unconnected with each other, have occurred, of Jews actually embracing Christianity—many in secret, being restrained from a public profession by the fear of consequences, but not a few also publicly, and that under circumstances peculiarly free (so far as men can judge) from suspicion, and likely to prove, through the blessing of God, eminently instrumental in leading others to examine and adopt the great truths of the Gospel.

4. The prevalence of an opinion among the Jews, that their national conversion is not far distant.

### SANDWICH ISLANDS MISSION.

It is highly important that a physician, possessing much scientific knowledge, and a good share of practical skill, go out with the contemplated reinforcement to the Sandwich Islands. This notice will probably be read by many such, whose hearts have been renewed by the grace of God, and who owe their hopes of heaven to that same boundless love, which the Board is striving to make known to the benighted islanders of the Pacific.

The man to be preferred, is one who, with the amiable, excellent spirit of the Gospel, unites that familiarity with the theory and practice of his profession, which is acquired by much study under good advantages for improvement, and a considerable practice for some length of time. One of high qualifications is needed—who will not only be very useful among the natives, and prompt and judicious in all the diseases to which the mission family will be liable; but who will render himself much respected and sought after, by the many foreigners from different nations, who yearly visit the islands. Especially ought he to be skilled in all the variety of surgical cases, and of course well versed in the anatomy of the human system.

The station in the mission, which one of this description would be expected ultimately to fill, is the same that is now held by Dr. Scudder in Ceylon. At a suitable time, and after due preparation, he would probably receive ordination. Thus combining the office of a preacher of the Gospel, with that of a physician, he might hope to occupy a wide field of usefulness.

### TAHEITE.

A letter from Poihai, Secretary to the Tahitian Auxiliary Missionary Society, to the London Missionary Society.

(Translation.)

MATAVIA, TAHEITE, JUNE 15, 1821.

Dear Friends—May the blessing of Jehovah, and of our Saviour Jesus Christ be with you all. With this we present you with some property for the purpose of advancing the cause of our common Lord upon earth, and which we send to you the original projectors of this good work. You are the root, and we are but the branches. It was you that sent Missionaries among us to instruct us; and behold! we have obtained a knowledge of that salvation which is in Jesus; on this account we have contributed our property, viz. oil, arrow-root, cotton, and pigs, which is our money in these countries, where we have no hard money. We have sent the oil on board the *Hope*, 80 tons, from the Tahitian Auxiliary to you the parent Society, to assist you; and we wish that our contribution may be added to yours, and printed in your reports, that we may see that our property has been received and admitted into the treasury of our Lord, which will give us complete satisfaction.

We wish you to be particular and candid respecting what we have now sent, and if it should prove an article of little value, or unsuitable, write to us and give us full information on the subject.

We shall not cease to subscribe our property for the spread of the Gospel of our Lord; death alone will put an end to our subscriptions; but the living will carry it on.

Never omit to write to us. We all know how it is with a tree, that the butt-end is the most solid part, and the small end is soft and sappy. To the small end we may be compared, and you to the butt-end. Do not cease, therefore, to afford us instruction in the things of God, and inform us also how the word of the Lord prospers in all the countries where you have sent Missionaries.

May the blessing of Jesus Christ be with you. Amen.

POIHAU, Secretary.

POMARE, President.

\* N. B. The same word which in the Tahitian language means *oil* or *heartiness*, when applied to a tree, &c. means *wise, mature in judgment*, when applied to persons. Also the same word which signifies *soft*, or *sappy*, when applied to a tree, means *immature in knowledge, unwise*, or possessing little wisdom when applied to persons.—*London Evangelical Magazine.*

### DOMESTIC.

Letter from Dr. A. P. Merrill, of the United States Army, to a Missionary in South Carolina. Communicated for the Southern Intelligence, dated—Pensacola, 11th Feb. 1822.

DEAR SIR,—Your letter requiring information with regard to the practicability of introducing the Gospel into this place, &c. has been received. It is with much pleasure that I have it in my power to afford you information calculated to assist a cause of such importance as the introduction of the Christian Religion among any portion of my fellow-men. I shall proceed, therefore, to give you such answers to your questions as I am enabled to do from a knowledge of facts.

1st. This climate is justly extolled for its salubrity, and affords as little danger to a northern constitution as any other in the same latitude. This place has always been exempt from pestilential diseases, although it has for a long time been the resort of French and Spanish emigrants from all parts of the world.—2d. The number of inhabitants are estimated at 1600: viz. 1100 French and Spanish, and 500 Americans. 3d. Of the number that would listen to a minister of our persuasion, it is difficult to form any calculation, without a trial, as the American emigrants are made up of every denomination. But from the number

that have collected together when any thing like religious exercises has taken place, (which has been simply the reading of a sermon,) I should judge that nearly all the American population would attend the preaching of a man of any denomination, who has talents to interest his hearers, either by the matter or manner of his discourse. 4th. The support would be doubtful; some would subscribe liberally for a popular man; 1000 dollars is as small a salary as any man would probably accept of; and I believe that not more than half this sum could be at first collected, but the amount might increase with the minister's popularity. There is no public fund of any description in this city. 5th. The obstacles to the introduction of the Gospel are, the opposition of the Catholics, whose influence, however, would not extend beyond their own sect; and the uncertainty of the preacher's support. 6th. The Sabbath is spent by the Creoles in what they call innocent amusements, viz. sitting, riding, hunting, &c. as is customary with the same class of people in New Orleans and the West Indies. Those who pay any attention to religion go through the Catholic ceremonies in church. Among the Americans every one has his own way; some, pretending to be moral, spend their time in reading, &c.; others amuse themselves as on other days. But little business is done. 7th. You are as capable of judging as myself, what kind of a man these people would like; probably a strictly moral man, well educated, affable, polite, not averse to gaiety, and one that would never tell them their faults, would please them best. But in my opinion, a man who would do most good, is one strictly religious, without appearance of bigotry, of liberal principles with regard to sects, well educated, and an energetic and correct speaker; one who would make them see their faults without exciting their indignation, and preach the Gospel without sectarian abuse. 8th. The Spanish and French inhabitants are, with few exceptions, of the lower order. They all speak French, and are addicted to many vices, which from habit have become common, and not creditable to them. Very few of them understand English. The Americans are made up of office holders, professional men, merchants and mechanics from all parts of the union; together with a good number of army and navy officers, who are not included in the census. 9th. All the Spanish and French, who have any religion, are Catholics. They have a priest, who scarcely maintains a character of morality, and manage their affairs very loosely, even for Catholics. 10th. I have met with but two or three professors of religion, and those females. We have had no protestant preacher, but I am told a Methodist is expected from Georgia. As he is represented to be a very ordinary man in his profession, the probability is he will not succeed well.

My opinion is, that it is advisable to commence preaching here immediately if possible, and that a very respectable audience would favour it. And I know this to be the opinion of many of the first men in the place. If you are authorized to extend your mission to this city, I would advise you to do so by all means, for I believe there is no place where you could render the cause of religion more service; and it is not at all improbable that you might receive sufficient inducement to remain. There would now be no competition of sects, and the season is favourable for health.

Since I received your letter, I have been at considerable pains to obtain information, and ascertain the different opinions on the subject, and it is from these and my personal observations, that my answers to your questions are made up. I should be happy to hear from you again on this subject, and shall always take great pleasure in answering your inquiries, and in rendering every assistance in my power to the cause in which you are engaged.

Accept my assurances, and believe me your friend.

A. P. MERRILL, U. S. Army.

### RELIGIOUS.

FROM THE PHILADELPHIA RELIGIOUS REMEMBRANCE.

BETHEL FLAG.

The Rev. Mr. Eastburn, stated preacher to the Seamen in this port, has received a Bethel Flag, presented by the *Seamen's Friend Society*, and *Bethel Union*, of London. This is a grateful token of their respect for a venerable "fisher of men." As an expression of the congeniality of feeling of our transatlantic brethren with those in our city who are interested for the spiritual welfare of mariners, it is creditable to the Society by whom it was presented.

The new Bethel Flag was hoisted, at the Mariners' Church, on Sabbath 24th ult. On Monday the 25th, it was displayed at the mast head of the brig *Junius*, Capt. Dunton, and in the evening a meeting was held on board the brig; the religious exercises were conducted by the Rev. Messrs. Eastburn and Van Vleet, Dr. Janeway, and a Welch sailor. The cabin was occupied by females, and the decks and wharves were filled with seamen and others. The attention was solemn.

On Friday evening, 29th, the Flag having been flying during the day at the mast head of the brig *Levant*, Captain Standborn, a meeting was held on board the brig. The services were conducted by the Rev. Mr. Eastburn, Drs. Ely and Brodhead, and Capt. Foster. The attention was similar to that of the former meeting. The numbers who attend these meetings, and the seriousness which pervades the audiences, indicate the increasing interest which seamen feel in the means adapted to promote their spiritual welfare.

### REVIVAL OF RELIGION.

From the American Missionary Register, published in New York.

We find it mentioned in several religious papers at a distance, that "there is a revival of religion in some of the Congregations of this city." The statement, we are happy to say, is correct. In many of our congregations, of different denominations, there is an unusual and increasing excitement among the professors of religion. In some, this excitement has extended beyond the circle of professors; and many, we trust, are deeply impressed with a sense of their guilt and their danger, and are inquiring the way to Zion with their faces thitherward.

The first Wednesday in April has been appointed by the Pastor and Elders of the Presbyterian Church in Vandewater-street, for religious exercises; and the Pastors, Elders, and members of the other Presbyterian churches are invited to unite with them on that occasion.

The Pastors, Elders, and Deacons of the same churches have met once a week, for several weeks, for a season of special prayer for the outpouring of the Holy Spirit.

In some of our churches, the Pastor, Elders, and Deacons, with their families, hold a weekly meeting for a similar purpose: and in all our churches, and in several of other denominations, prayer meetings are multiplied, and thronged.

It is not our intention at present to give a detailed statement. These general facts, will, we hope, draw forth the sympathy and the prayers of Christians throughout the country, in behalf of our great and guilty city. Whether the present excitement will increase, or soon subside, is known only to the King of Zion. The work is His, and to Him be the glory ascribed.

### SUMMARY OF NEWS.

#### FOREIGN.

The regular line ship *Columbia*, arrived at New York on the 11th inst. and brings intelligence from England down to the 3d of March. The papers are principally filled with the proceedings of the British Parliament, and debates on the state of the country. The ministry have proposed to assist the agricultural interest, by the lowering of rents, and the gradual better adjustment on the part of the farmer, of his outlay and expenses, to his productions and income.

Mr. Wilmot, the British under secretary of state, has denied, in the House of Commons, a statement which had appeared in the *London Globe*, that instructions had been sent to the West India Islands, that the ports should be opened to the direct trade of the United States, upon the principles of reciprocity proposed by the American government.

A rumour prevailed at the Royal Exchange, on the evening of Feb. 27, that the bank will be at length induced to discount paper at four, instead of five per cent.

Letters from Vienna announce that great events may be expected in March; and that war between Russia and the Porte appears inevitable.

The French minister of war has published a letter, honourably exculpating the 72d regiment of artillery, from any participation in the conspiracy of Nantes. The minister considers, that all fears of internal commotion in France, have wholly subsided.

Some doubts are entertained whether the laws restricting the press in France, would be adopted by the Chamber of Peers, as they have passed the Chamber of Deputies.

The Spanish Cortes have recently decreed, that all Spanish vessels employed in the slave trade are to be forfeited, and the owners, *fitters out*, masters, and officers, condemned to ten years labour on the public works. All foreigners entering Spanish ports with slaves on board, shall be liable to the same penalties; and all slaves found on board shall be set free. We hope these regulations will be seriously carried into effect.

Letters from Cadiz make great complaints of the insecurity of their commerce, owing to the bold depredations of the South American privateers, which are, it appears, carried on close to the Spanish coast itself. A valuable cargo had been captured only three miles from Cadiz.

Ireland.—The situation of this unhappy country continues to grow more and more distressing. Murders, robberies, and burnings become more frequent every week; and the commission of these crimes continues to be attended by the most aggravated circumstances. The Special Commission at Cork had closed their session, and on the last day, sentence of death was passed on thirty-five of the *White Boys*. Many were sentenced to be transported. Some of the worst offenders were ordered for an early execution; and it was distinctly stated, that the pardoning power would not be extended to one of them, unless a change was effected in the disposition and conduct of the people, so that tranquillity should be restored. Three of the thirty-five were recommended to mercy by the jury. There are upwards of 240 persons charged with whiteboyism in Cork jail.

The Dublin Evening Post, of February 7th, contains the following statement and remarks:—"The last intelligence from Munster is of a nature extremely gratifying. There have been no outrages recently committed in Limerick. The town was yesterday inundated with reports of a most sinister description, and some alarm was felt. The arrival of the Limerick papers last night, however, falsified the rumours.

The following is one of the numerous notices which have been placarded in the county of Limerick:

"We war not with our Government. Hancasion for our services, we find us true to the last drop of blood. We war not against fellow-man for his religion. But we wage eternal war Absentees, Rack-rents, and Proctors, for they have and our children houseless out a home, in cold, in and driven us to despair."

Whatever opinion may be ed on the temper which prevails this notice, or the extravagance the threat, this must be considered that the peasantry of Munster suffering under the most oppressive oppression. But there is in this notice upon which we frequently before animals and upon which we fear we have repeatedly to speak later; it is that concerning Tythe Proctors."

The following account, represents some of the cases produced the popular excitement extracted from a letter Cork, Jan. 28th:

"It being too probable the real state of the south of Ireland not understood in the metropolis we take the liberty to lay you a sketch of it.

"The insurgents consist of men, acting in concert the moment, but influenced by different motives—perhaps may be properly classed under following heads—1st, the less; 2d, the disaffected; 3d, superstitious. Of the first there are many who, by the sion of farming produce, have reduced from the rank of a yeomanry to downright poverty. By the custom of lands in perpetuity, or for long periods of years, many were induced to expend buildings and improvements whole property—calculating a permanent interest in them which, however, are now rents, or worse. These men readily with any project to embroil the country—the share of education they are unaccompanied by correct sentiments, become the able and unrestrained ters of mischief. The second numerous class, consists survivors since the rebellion 1798, and their disciples, principles are jacobinical. open country these are few—but in populous towns, seditious publications find sion, they are also found.

description some, it is said left this city to join the ins upon the mountains, 15 or westward. The third formidable mass of ignorant bigotry, diffused through the south of Ireland. It consists persons who have withstood attempt to introduce knowledge—and who blunder a few fanatical leaders, like themselves, by artful tions of the overthrow of the testant church, and constituting Similar publications were ed many years ago, and in the year 1817, foretelling extirpation of protestants place on the following year, py of which was sent by Cummins to Mr. Vansittart the purpose of being commed to Government. It is probable, that these infatuated to Popery have not been deterred by the notorious falsifications of the prophecies formerly ed for their delusion—and are this day quite confident the protestant name is on the of its final extinction. The late and upper clergy of the Irish church, hold these utter contempt—and are sufficiently acute to see their best in a steady adherence to ernment, and maintenance of subordination; they do not their eyes to the fallen condition of their Spanish brethren. But can they do? Superstition, tended miracles, and legends, impostures, are most interwoven into their ecclesiastical system—and some of the cle is to be feared, countenance to a much greater extent their public ritual renders rary."

Colombia.—An arrival at delphia has brought Caracaras of the 18th March. The gress of the Republic was ly proceeding in regulating governing political economy the several parts into which the public is divided, and other tending to give permanency new order of things. Colonez, a distinguished officer army of Colombia, died on the March, and was buried with solemnity and parade. He victim to the toils and hazard incident to war.

### MISCELLANEOUS.

Population of Great Britain.

parative statement of the population of Great Britain for three given years, been printed by order of the Commons. It makes for 1801, 10,942,646; for 1811, 12,596,300; and for 1821, 14,379,670.

Emigration from the British House.

Emigration from the British House, for the whole of 1821, amounted to 14,379,670.

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## POETRY.

### THE DYING BELIEVER TO HIS SOUL.

By A. M. Toplady.

Deathless principle, arise;  
Soar, thou native of the skies;  
Pearl of price, by Jesus bought,  
To his glorious likeness wrought,  
Go, to shine before his throne:  
Deck his mediatorial crown:  
Go, his triumphs to adorn:  
Made for God, to God return.

Lo! He beckons from on high:  
Fearless to his presence fly:  
Thine the merit of his blood;  
Thine the righteousness of God.

Angels joyful to attend,  
Hov'ring round thy pillow bend,  
Wait to catch the signal given,  
And escort thee quick to heav'n.

Is thy earthly house distressed?  
Willing to retain her guest?  
'Tis not thou, but she must die;  
Fly, celestial tenant, fly.  
Burst thy shackles, drop thy clay,  
Sweetly breathe thyself away:  
Singing, to thy crown remove;  
Swift of wing, and fir'd with love,  
Shudder not to pass the stream;  
Venture all thy care on Him;  
Him whose dying love and pow'r,  
Still'd its tossing, hush'd its roar.  
Safe is the expanded wave;  
Gentle as a summer's eve:  
Not one object of his care  
Ever suffer'd shipwreck there—  
See the haven full in view!  
Love divine shall bear thee through.  
Trust to that propitious gale,  
Weigh thy anchor, spread thy sail.

Saints, in glory perfect made,  
Wait thy passage through the shade;  
Ardent for thy coming o'er,  
See, they through the blissful shore,  
Mount their transports to improve;  
Join the longing choir above:  
Swiftly to their wish be giv'n:  
Kindle higher joy in heav'n!

Such the prospects that arise  
To the dying Christian's eyes!  
Such the glorious vista, Faith  
Opens through the shades of death.

FROM JOANNA BAILEY'S METRICAL LEGENDS.

### A DOMESTIC SCENE.

"There is a sight all hearts beguiling:  
A youthful mother to her infant smiling,  
Who with spread arms and dancing feet,  
And cooing voice, returns its answer sweet.

Who does not love to see the grand dame mild,  
Lesson with yearning looks the list'ning child?

But 'tis a sight of saintlier nature,  
Amidst her friends of pigmy stature,  
To see the maid in youth's fair bloom,  
A guardian sister's charge assume,  
And like a touch of angel's bliss,  
Receive from each its grateful kiss—  
To see them when their hour of love is past,

Aside their grave demeanor cast.  
With her in mimic war they wrestle;  
Beneath her twisted robe they nestle;  
Upon her glowing cheek they revel,  
Low bended to their tiny level:  
While oft, her lovely neck bestriding,  
Crows some arch imp, like huntsman riding.

This is a sight the coldest heart may feel;  
To make down rugged cheeks the kindly tear to steal.

## MISCELLANY.

### RELATIVE GUILT OF TRANSGRESSIONS.

It is a common error to estimate the guilt of transgressions, by the magnitude of the offence. It is often said, in extenuation of a fault, that it was a trifling matter, which scarcely deserved notice. Dr. Chalmers, in one of his recent sermons, has treated this subject, with his accustomed ability. In treating of acts of dishonesty, he takes high ground, and maintains, with much acuteness of reasoning, that the smallness of the offence is, in fact, an aggravation of the guilt, because a small temptation has availed to draw the offender aside from the path of rectitude. In the course of his argument, he introduces the following illustration:

There cannot be a stronger possible illustration of our argument, than the very first act of retribution that occurred in the history of our species. "And God said unto Adam, of the tree of the knowledge of good and evil, thou shalt not eat of it. For in the day thou eatest thereof, thou shalt surely die. But the woman took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." What is it that invests the eating of a solitary apple with a grandeur so momentous? How came an action in itself so minute, to be the germ of such mighty consequences? How are we to understand that our first parents, by the doing of a single instant, not only brought death upon themselves, but shed this big and baleful disaster over all their posterity? We may not be able to answer all these questions; but we may at least learn, what a thing of danger it is, under the government of a holy and inflexible God, to tamper with the limits of obedience. By the eating of that apple a clear requirement was broken, and a distinct transition was made from loyalty to rebellion, and an entrance was effected into the region of sin—and thus did this one act serve like the opening of a gate for a torrent of mighty mischief; and, if the act itself was a trifle, it just went to aggravate its guilt—still, for such a trifle, the authority

of God could be despised and trampled on. At all events, his attribute of Truth stood committed to the fulfilment of the threatening; and the very insignificance of the deed, which provoked the execution of it, gives a sublimer character to the certainty of the fulfilment. We know how much this trait, in the dealings of God with man, has been the jeer of infidelity. But in all this ridicule, there is truly nothing else than the grossness of materialism. Had Adam, instead of plucking one single apple from the forbidden tree, been armed with the power of a malignant spirit, and spread a wanton havoc over the face of paradise, and spoiled the garden of its loveliness, and been able to mar and to deform the whole of that terrestrial creation over which God had so recently rejoiced—the punishment he sustained would have looked, to these arithmetical moralists, a more adequate return for the offence of which he had been guilty. They cannot see how the moral lesson rises in greatness, just in proportion to the humility of the material accompaniments—and how it wraps a sublimer glory around the holiness of the Godhead—and how, from the transaction, such as it is, the conclusion cometh forth more nakedly, and therefore more impressively, that it is an evil and a bitter thing to sin against the Lawgiver. God said, "Let there be light, and it was light;" and it has ever been regarded as a sublime token of the Deity, that, from an utterance so simple, an accomplishment so quick and so magnificent should have followed. God said, "That he who eateth of the tree in the midst of the garden should die." It appears, indeed, but a little thing, that one should put forth his hand to an apple and taste of it. But a saying of God was involved in the matter—and heaven and earth must pass away, ere a saying of His can pass away; and so the apple became decisive of the fate of a world; and, out of the very scantiness of the occasion, did there emerge a sublimer display of truth and of holiness. The beginning of the world was, indeed, the period of great manifestations of the Godhead; and they all seem to accord, in style and in character, with each other; and in that very history, which has called forth the profane and unthinking levity of many a scorner, may we behold as much of the majesty of principle, as in the creation of light, we behold of the majesty of power.

But when thou art bidden, go and sit down in the lowest room.—LUKE XIV. 10.

"Christianity is the best bred religion in the world, although the manners of its most rigid professors seem to contradict this assertion. There is not a single quality required in the composition of true Christianity, which is not equally requisite in the character of a well-bred man; nor a single deviation from politeness, which does not, under the Christian law, become a crime, because it tends to defeat the two great objects of that holy institution, which are to promote peace and good will on earth, and to qualify us for the kingdom of heaven. "Many are the ways by which Christ endeavoured to infuse this amiable virtue into the minds of his disciples; in the command before us he forbids every insolent attempt at precedence, as equally adverse to Christianity as to good manners, as it denotes a proud heart and high spirit, inconsistent with the humble precepts of religion. He says, "Whosoever shall compel thee to go a mile, go with him twain;" that is, in the intercourse of social life, be ready to comply with every innocent proposal; and in every office of civility perform twice as much as is either required or expected. This, therefore, is Christianity, as well as politeness. Again, he says, "Whosoever shall be angry with his brother without a cause," (that is, shall enter into violent, angry and peevish disputes about nothing) "shall be in danger of the judgment [or displeasure of God]; but whosoever shall say to his brother, thou fool! shall be in danger of hell fire;" that is, who shall make use of such opprobrious and affronting expressions as may provoke retaliation and resentment, which may end in violence and bloodshed, is answerable for the consequences, and therefore shall be in danger of the severest punishment.—Thus we see, that every virtue enjoined by Christianity as a duty, is recommended by politeness, as an accomplishment. Gentleness, humility, deference, affability, and readiness to assist and serve on all occasions, are as necessary in the composition of a true Christian, as in that of a well-bred man; passion, moroseness, peevishness and supercilious self-sufficiency, are equally repugnant to the characters of both: who differ in this only, that the true Christian real-

ly is what the well-bred man but pretends to be, and would be still better bred if he was."—BLAIR.

FROM THE RELIGIOUS INTELLIGENCER.

ON HEARING THE WORD.

"The landscape has our praise,  
But not its Author."—COWPER.

There are few scenes which receive more universal admiration than the beauties of nature. They have afforded a theme for the poet, and a model for the painter; and in every age nature, in her plain attire, has enlivened the imagination, and called into exercise the best feelings of the heart. Nothing has a greater influence to elevate the mind and awaken to action the dormant energies of man, than the view of a lofty mountain, or the stream, which, as it rolls along its rocky bed, breaks the silence of the forest; while the cultivated field, waving with the fruits of autumn, or decked in the loveliness of spring, cannot fail to kindle, even in the savage breast, the most delightful emotions.

Upon scenes like these the eye has often rested with delight, while the heart has not swelled with one emotion of gratitude to that Being "who crowneth the year with his goodness," and scatters around us in profusion the blessings of his providence. While the imagination feasted upon the beauties of nature, the soul was not filled with love to the Author, and to every thing like holy adoration was cold and lifeless.

With feelings not unlike these, many have entered the sanctuary of God, and listened to the harmonious accents which fall from the lips of the ambassador of heaven. The powerful eloquence of the speaker may indeed awaken the sensibility, and please the fancy, yet the heart remains perfectly indifferent to the imperious mandates of the Sovereign of the Universe. The music of a well-toned voice falls sweetly upon the ear, and the soul is kindled into transport, while the conscience, secure and undisturbed, slumbers over truths of everlasting moment.

Often, too, have we seen the tear of sympathy flow, and the benevolent feelings of man called to action, while the sufferings of a fellow mortal were brought to view; and the heart remain unmoved while hearing the story of a Saviour's love, or beholding the wretched condition of apostate man painted in all its true colours. True, the talents and eloquence of the speaker receive their due applause, the elegance of his style is sufficiently commended—but here the speculative hearer stops. He has gained his object, and he goes no farther—the gratification of his taste was all he sought, and this found, he is content. Thus in a thousand instances the imagination is regaled with a metaphor or a smooth flowing style, when the soul is left to perish for the bread of life. When with a docile, child-like disposition, the hearer should have sought instruction from the word of truth, and have applied to his own conscience the message from heaven; he has searched with a critic's eye for some inaccuracy of expression; and with the cold heart of a sceptic has scrutinized every sentiment which was expressed.

The glories of the upper world are presented as motives to influence to a course of obedience, and are disregarded—eternal life is proffered, and not one feeling of pious devotion, or of humble adoration of that Being who provides it. No love is found in the heart for Him who purchased our redemption from eternal death, or a single emotion of gratitude to the Preserver of our lives and Author of our blessings. Depraved indeed must be the heart which regards only the instrument, and applauds only the manner.

N. C.

### CHRISTIAN BENEVOLENCE.

Real greatness consists not in the indolent possession of a superior understanding or superior worldly advantages. Nor does it consist in the most active use of such an understanding, or such advantages, except for the single purpose of doing good. All greatness, all distinction, showing itself in any other way than this, you are at liberty to despise. But if a man is great in goodness and usefulness you cannot despise him without despising the happiness of your species. His greatness is closely combined with the best interests of the world. If we love the best interests of the world, we shall love the man who promotes it; and we shall love him most who promotes it in the highest degree. In the contemplation of that great and blessed object, which benevolence seeks, we are raised above self-interest. We forget our individual importance; we forget every thing which makes a personal distinction, either in our own favour, or in favour of others. Let the highest degree of good be accomplished, whether by us, or by others, as instruments, and we have

our desire. The only distinction among men, which is of any real consequence, is that which arises from the degree of their usefulness. Mere intellectual greatness, or mere worldly greatness, is indeed an object to which ambition looks up with impatient aspiration. But what is it in the sight of God? or in the sight of good men? Is it the greatness of Christian benevolence that we admire? It is the greatness not of the man who has superior mental endowments, but of the man whose superior mental endowments are all devoted to the cause of Christ;—the greatness of the man who, feeling that he is not his own, presents himself a living sacrifice to God, and exists only for the welfare of his kingdom. This is the greatness that disarms hostility, that puts envy to shame, that attracts universal love, and that does not moulder in the grave. And this is the greatness which every Christian ought to seek; and which every Christian will seek, not in proportion to his pride, but in proportion to his benevolence.

### Select Sentences.

A forward child is very liable not to fulfil the expectation, which its infancy and youth may have excited. It is often caressed and flattered into affectation and self-conceit, and its temper and disposition are not uncommonly rendered perverse by indulgence. On the contrary, a diffident child, who appears awkward, and is what is commonly called unlucky, is liable to be spoiled by severity. The conduct of many parents and preceptors in bringing forward bold and talkative children, and checking and brow-beating those which are shy and reserved, is directly the reverse of what it should be.

A parent should never yield any thing to a child, in consequence of its crying and teasing. If you give way to its importunities, it soon perceives its power, issues its commands in the shape of cries, tears, and clamorous entreaties; and the longer you wear the chains of the little despot, the more difficult will you find it to break them.

Truth and plain dealing are sometimes the proofs and the results of friendship. But to utter in conversation any thing, which, though true, gives useless and unnecessary pain, is not only a breach of good manners, but of good morals, and indicates a disposition naturally cruel and ferocious. The man who wantonly tortures the mind of his fellow creature, would torment his body, if he could do it with impunity.

In no one instance do we deceive ourselves more than in fancying we could do great things well, which we are never likely to be called to do at all—while, if we are honest, we could not avoid owning how negligently we perform our own little appointed duties, and how sedulously we avoid the petty inconveniences which these duties involve.

Lord Bacon observes, that he who cannot contract his mind as well as dilate it, wants one great talent in life.

Benaparte and the Emperor Alexander.

The following is an anecdote well known in the saloons of Paris, respecting the memorable meeting at Erfurt, between the emperor Alexander and Bonaparte:—Voltaire's *Œdipus* was acted in the presence of the two illustrious personages; and one of the characters repeating the words, "L'amitié d'un grand homme," &c. the emperor Alexander rose, and bowed profoundly to Napoleon? What a commentary on this sublime act of homage, is furnished by subsequent events!

## ADVERTISEMENTS.

### Christopher Cummins.

For the convenience of gentlemen who have favoured him with their orders in the TAILORING BUSINESS, at his present establishment on F street, opposite the Secretary of State, and those who may please to employ him, at his store, opposite Mr. Varnum's New Row, Pennsylvania Avenue, will have his work executed in the first style, and charges to correspond with the present pressure of the times.

Ladies' Riding Dresses, Pelisses, &c. neatly executed.

C. CUMMINS will conduct scouring and Lustre. Gentlemen's clothes scoured, pressed, repaired or turned, and restored to their original lustre—in all appearance equal to new.

mar. 23—3t

DR. R. SMETHER,

DENTIST,

RESPECTFULLY informs his friends professional services, that he has removed from his late residence on Pennsylvania Avenue to the next house east of Mr. De Kraft's Printing Office, on Louisiana Avenue, fronting the Centre Market, and near the office of the National Intelligencer, where he may be found every day, Sundays excepted, from 8 o'clock, A. M. to 6 P. M.

mar 2—tf

## Columbian College

IN THE DISTRICT OF COLUMBIA.

This Institution went into operation on the 9th of January last. The faculty consist of the Rev. WILLIAM STAUGHTON, D. D. President; Rev. IRA CHASE, Professor of languages; Rev. ALVA WOODS, Professor of Natural Philosophy and Mathematics; Hon. JOSIAH MILES, Professor of Experimental Philosophy; THOMAS SEWALL, M. D. Professor of Anatomy and Physiology; JAMES M. STAUGHTON, M. D. Professor of Chemistry and Geology; RUFUS BARCOCK, A. B. Tutor and Librarian; WILLIAM RUGGLES, A. B. Tutor; with a teacher in the Preparatory School.

The general course of study will be the same as in the most respectable Colleges and Universities in the United States.

The requisites for admission to the Freshman Class will be—an acquaintance with English Grammar, common Arithmetic, some judicious compendium of Geography, and ability to make Latin correctly, and to translate with facility. Caesar's Commentaries, the Works of Virgil, Sallust, the Select Orations of Cicero, the New Testament in Greek, and Græca Minora; and, for an advanced standing, the studies of the class up to the time of admittance. No applicant, however, can be admitted without satisfactory credentials of a good moral character; nor, from any other College, without a certificate from the Faculty of the same, of having left it without censure.

Studies of the Freshman Class:—English, Latin and Greek languages; Geography, Arithmetic and Algebra; History and antiquities; and exercises in Reading, Speaking and Composition.

Sophomore Class:—Geography, History and Elements of Chronology; Rhetoric and Logic; Logarithms, Trigonometry, Geometry, Mensuration, Surveying, Navigation, Conic Sections, and Euclid's Elements.

Junior Class:—Natural Philosophy, Astronomy, Chemistry, Fluxions, Natural History, History of Civil Society, Natural Religion, and Revelation.

Senior Class:—Natural and Political Law, Metaphysics, Moral Philosophy, and Analogy of Religion to Nature.

Through the whole four years attention will be paid to the learned Languages, Criticism, Rhetoric and Oratory.

To the Theological Department students who have previously gone through a collegiate course, and those who have not, may be admitted, bearing satisfactory recommendations and credentials.

To the Preparatory School those may be admitted, who may have designed to enter the Freshman Class, but prove to be not sufficiently prepared, and any who declare it to be their intention to enter when prepared, some other department of the College.

Resident students also, in some particular instances, may be admitted, with the special permission of the Superintending Committee.

The Medical Department is not yet in operation. It is the intention of the Trustees to organize, as soon as circumstances shall render proper, a Law Department.

A thorough useful education is the object of the College. Good accommodations can be furnished for at least a hundred students. The boarding, it is believed, will not exceed two dollars a week. Other charges for fuel, lamps, washing, &c. will be moderate. Students from the neighbourhood will be expected to supply themselves with bedding; those from a distance, if they prefer, will be supplied by the steward at a small charge for the same. Tables and chairs will be provided for each room. Students may be allowed to board out of the College, by the special permission of the Superintending Committee.

The year will be divided into two terms—the first from the second Wednesday in January to the second Wednesday in July. The second from the first Wednesday in September to the third Wednesday in December.

Each student will be required to pay ten dollars on admittance; and for tuition, in the Classical Department, or Preparatory School, to be paid at the beginning of each term, thirty dollars for the first, and twenty for the second. Most vigilant attention will be paid to the moral habits, as well as to the health, and comfort, and literary progress of the students.

All applications may be addressed to the Rev. O. B. Brown, President of the Board of Trustees, or to the Faculty.

Columbian College (D. C.)

ap. 13—tf

## Ward's View.

FOR SALE, a few copies of "A View of the History, Literature, and Mythology of THE HINDOOS," including a minute description of their Manners and Customs, and translations from their principal Works; in two volumes, by Wm. WARD, Missionary at Serampore; the 2d edition, carefully abridged and greatly improved. Inquire of W. W. Woodward, Bookseller, Philadelphia; at the N. E. corner of Market and Ninth-street of said city; or at this Office.

feb. 2—tf

## DRUGS,

Medicines, Dye Stuffs, &c.

JOHN DUCKWORTH has just received from New York and Philadelphia, a fresh supply of Drugs, Medicines, &c. Also, a general assortment of Fancy articles, viz. Walking Canes, Hat, Hair, Cloth, Teeth and other brushes Razors and Razor Strops, Pomade in jars and rolls, Antique Oil, Cologne Water, Soaps, Wash Balls, French Playing Cards, Dressing and Fine Teeth Combs, Charcoal and Coral Teeth Powders, Soda Powders, Hudson's best Japan Blacking, &c. &c. Also, Miller's Cough Drops, so much recommended for Consumptions, Coughs, &c. &c. Congress Spring Water, a fresh supply.

feb. 2—9t

## Dr. Staughton's Address

FOR SALE AT THE COLUMBIAN OFFICE, AND BY DAVIS AND TORREY.

### THE ADDRESS

Delivered at the

Opening of the Columbian College, 9th January, 1822.

By the Rev. Dr. William Staughton, President of the Institution.

Price 25 cents—and a liberal discount for larger quantities.

Feb 2—

### Fuller's Works.

Uniform Edition.

THE first Vol. of this work is the public in two editions, 12mo. corresponding in style of cation with the two editions of the moirs of the Author's life. Several times have been received of Dr. Fuller, now printing in England, the publisher regrets to say, his description is not sufficient to direct expenses of the American edition of the work.

He hopes this suggestion will be sufficient to induce a Patronage, enable him to proceed in the publication of the work, as fast as the copy is received from England. Let it never be the first Theological Work in the labours for support in the most great and generous people.

The work will be comprised in volumes 8vo. besides the Memoirs will be delivered to subscribers at dollars a volume, in good sheep's leather, and handsomely lettered. Subscriptions received by Lincoln & Edmunds, —John Sayre, New York—Cummings, Baltimore—and Anderson & Jewett, Washington City.

mar. 2—tf

## REMOVAL.

JOSEPH GIBSON has the honor of informing his friends, both in Washington and Georgetown, that he has moved his Grocery Store from town to Washington City, on the sylvania Avenue, adjoining the store of Gen. Walter Jones, and nearly opposite the Old Theatre, where he is on hand, and intends to keep a large assortment of Groceries and provisions, consisting principally of the following mentioned articles, viz.

Imperial, Hyson, Young Hyson, Souchong Teas, Coffee and Chocolate, Loaf, Lump, and Brown Sugar, Cognac Brandy, (old and genuine) Peach do. Holland Gin, Common do. Whiskey, Jamaica Spirits, Madeira, Lisbon, and Tenebrico, Allspice, Pepper, Starch, Rice, Fig Blue, Indigo, Mould, Dye, and Spemaceti, Yellow, White, and Brown Sugar.

He likewise has on hand, and is keeping for sale, Printing Paper, Cartridge do. Writing do. of every kind, Blotting do. Blank Ledgers, Journals, Day Books, Memorandum do. and all other Books.

Quills, Sealing Wax, Wafers, Knives, Counting-house do. Tapes, Lead Pencils, Pocket do. &c. &c. With every article Stationery line. All of which sell at small profits for Cash. J. G. wishing to close his old business in Georgetown, requests that persons indebted to him to make immediate payment, as it is entirely out of the power to grant any longer indulgence.

mar 9—tf

### New Fancy and Plain

CLEMENT T. COOTE has received considerable additions to his usual assortment of Plain and Fancy Goods, comprising, amongst others, the following articles, which he sells cheap:

Printed furniture calicoes, manufactured, Furniture dimities, Rich Gauzes, for ball-dresses, cers, turbans, &c. Superb Merino robes, 7-4 Cold do shawls, Merino trimmings, Ladies' Morocco boots, ditto walking shoes, ditto Cordovan do, ditto do boots, Boys' & youth's ditto, full assortment.

White and black silk hose, Linen cambrics and cambric Extra long white kid gloves, Rich Ribbons, Black and white Thule Cambric, Jaconet, and Mull, White crapes, very fine Black and white bandeaux, Black and coloured morocco Black Bombazettes, Black silk and Tabby velvets, Light drab, ditto, Fancy cravats and waddings, Russian diapers and crash, Scotch, Russia, and Irish sheet, Domestic and British shirtings, 6-4 Domestic sheeting, Domestic Checks and Plaids, Bedticking and Oil-cloth, several Philadelphia made Trunks.

feb 23—tf

### To Let,

TWO three-story BRICK HOUSE on Greenleaf's Point, adjoining the house of Commodore Rodgers, is as pleasantly situated in this city, commanding an extensive view of the Potomac, and will be a delightful residence for a large family. Spacious coach houses, stables are attached to them, the door is a pump of excellent water. They will be let separately or together, to a good tenant, the terms very moderate. Inquire at this Office.

feb. 16—tf

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